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6 1982 VOLUME 21 JUNE

"THE HOLY SPIRIT WANTS US UNITED"

Pope John Paul II to Forty Bishops Friends of the Focolare Movement

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HOPE RETURNS TO MASAKA

The Focolare in Uganda

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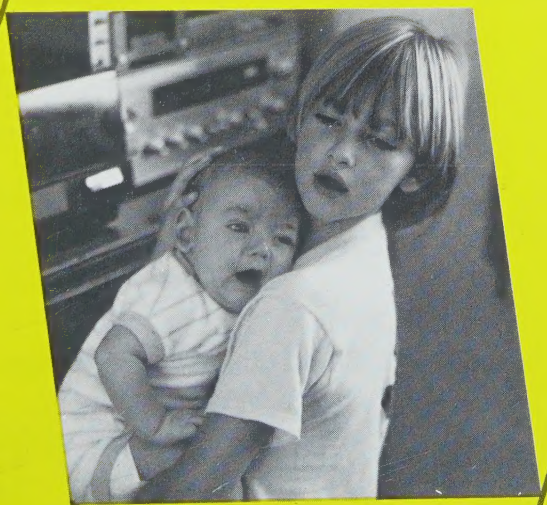

FAMILY LIFE

Experiences within and around the family

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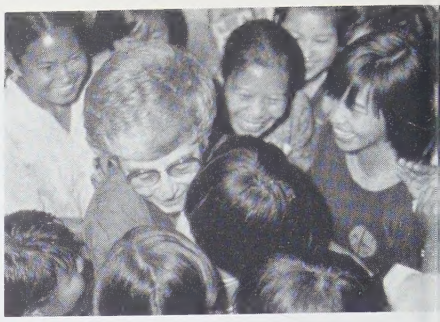

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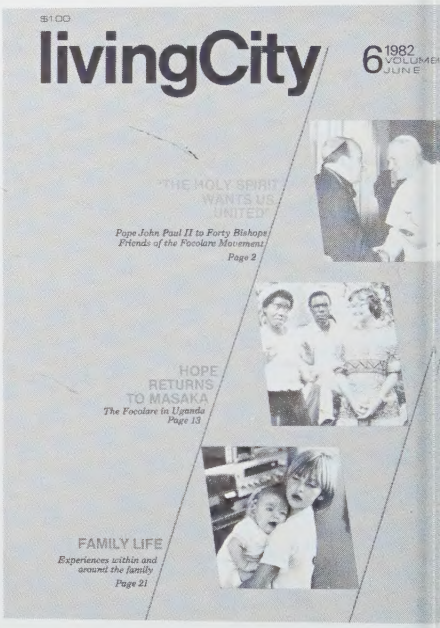

COVER PICTURES: 1) Pope John Pa greeting Bishop Gonzales Morales (C 2) Marilen Holzhauser during a meeting the community of the Focolare Mover in Masaka, Uganda; 3) The life of the Go in the family.

Living City is published 11 times a year (10 monthly and a bimonthly issue in August-September) by the Focolare Movement, a non-profit corporation, P.O. Box 496, New York, NY 10021.
Subscription prices for one year: USA and possessions: US$10.00; Canada: US$12.00; Elsewhere: US$18.00; Air Mail (all countries): US$25.00.
An envelope is enclosed in each magazine for subscriptions or renewals. Use this address for subscription orders and inquiries: LIVING CITY, P.O. Box 126, Jamaica, NY 11415.
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OTHER EDITIONS OF THE FOCOLARE MOVEMENT MAGAZINE

CHINESE: "San Sing Seung Yuet Hong" - 70 W loo Road 11 B/F - Kowloon - Hong Kong

DUTCH: "Nieuwe Stad" - St. Stephanusstraa - Nijmegen - Holland

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. "Nouvelle Cité" - C.P. 636 - St. Jerome - P. Q. -
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ERMAN: "Neue Stadt" - Gleissnerstrasse 87 -
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ITALIAN: "Città Nuova" - Via degli Scipioni 265
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PORTUGUESE: "Cidade Nova" - Rua Pio XII 274 -
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SPANISH:
1. "Ciudad Nueva" - Av. da Rivadavia 4939 - Buenos Aires 24 - Argentina
2. "Ciudad Nueva" - Ferrer del Rio - 1 esc A, 2º 5a Madrid - Spain

OTHER ENGLISH EDITIONS:
1. "New City" - 57 Twyford Avenue - London W3 - England
2. "New City" - P. O. Box 332 - Manila, Philippines
3. "New City" - 367 Balwyn Rd. - Balwyn North 3104 - Australia

"THE HOLY SPIRIT WANTS US UNITED"

Pope John Paul II's address to the bishops who are friends of the Focolare Movement. They were received in a special audience at Castelgandolfo on Sunday, February 21.

(Reprinted from the *Osservatore Romano*, English Edition, March 8, 1982.)

"Venerable Brothers in the Episcopate!

'Where two or three are gathered in my name, there am I in the midst of them' (Mt. 18:20). Moved by the desire to experience more deeply the truth of this precious word of Christ, you have come together from near and far to the 'Mariapolis Center' in Rocca di Papa where, living a common life, you spent a week in reflection and prayer in the context of the spirituality of the *Work of Mary*.

"While the Pope was living an intense and consoling experience of communion with several young Churches of the African continent, celebrating with them the mystery of the unity that pulsates in the great organism of the universal Church, you were celebrating this same mystery in the charity of a fraternal meeting which allowed you to share with one another, under Mary's eyes, anxieties, projects, prospects, confident hopes.

"In so doing, you were not only nourished by the heritage of a spirituality particularly dear to you, but you also put into practice a characteristic of your ontological reality as bishops. In fact, as every Christian is by nature a fellow-disciple of Christ, so every priest is a fellow-priest and every bishop is, by definition, a fellow-bishop. A bond of authentic fraternity links bishops not only of the same province or the same nation, but of the entire Catholic Church. Beyond the spiritual closeness that can be developed from the training you have had, from friendship, from the kind of

Pope John Paul II with some of the bishops who are friends of the Focolare Movement during the special audience at Castelgandolfo.

ABOVE: The Pope spent time greeting each of the bishops personally. Here we see His Holiness with Bishop Gonzales Morales (from Chile) and Bishop Schruers (from Belgium).

work, there is also the sacramental fact of insertion into the universal episcopal body, which Christ willed as a "collegium" (cf. Dogmatic Constitution *Lumen Gentium, 22;* Decree Christus Dominus, 4). The bishop, therefore, is called to make his own, spiritually and at times even practically, the concerns of the bishops of other local Churches and of the universal Church itself, taking upon himself, as the Apostle, the "sollicitudo omnium ecclesiarum" (the care of all the Churches)(2 Cor. 11:28) and contributing in this way to the progress of the Kingdom of God in the world (cf. Dogmatic Constitution *Lumen Gentium, 23;* Decree Christus Dominus, 3,6,7).

"This obligation to integrate your mission, juridically circumscribed within a diocese, through such an open co-responsibility, will not cause you in any way to neglect the flock that has been entrusted to you or the duty to which you have been directly assigned. A pastoral action that is constantly aware of the 'catholic' dimension of the episcopal ministry has in itself greater guarantees of being fully in harmony with Christ in building up what he most longed for in the hour of his passion: 'That they may all be one' (Jn. 17:21). That priests 'may be one among themselves and with the faithful; that associations within the parish and the diocese 'may be one;' that the various local Churches spread throughout the world 'may be one.'

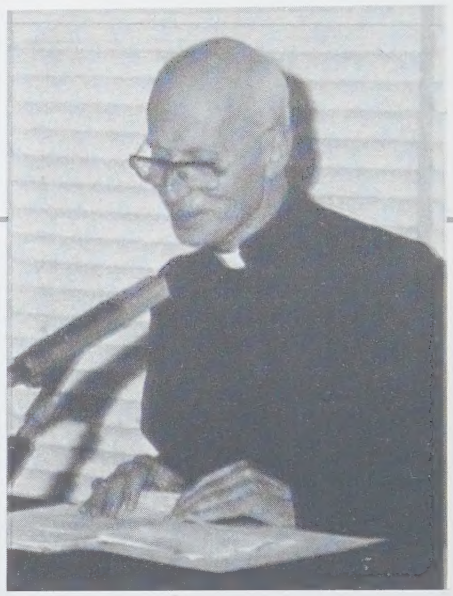
"Eagerness for unity will bring you also to commit yourselves with ever renewed energy to the ecumenical question, inciting you to hasten the moment when, according to the word of Christ, there will be 'one flock and one shepherd'(Jn.10:16).

"On the other hand, reviving in yourselves the awareness of the burden that weighs on the shoulders of the other bishops will help you bear your own burden with greater serenity. And again: having a more direct experience of the spirituality of disciples and pastors, which animates so many of your brothers in the episcopate, will stimulate you to deepen and enrich with ever greater generosity your personal response to him who has called you 'friends,' introducing you to the knowledge of the secrets entrusted to him by the Father (cf. Jn.15:15).

"If some bishops reflect, as you have done, on their reciprocal unity in the context of universal ecclesiastical communion, they cannot but be consistently led to relate to the ministry of Peter. I am grateful to you, brothers, for the cordial availability with which, besides having studied in-depth the demands of your union with the Successor of Peter, you have committed yourselves to recognize them and put them into practice in life.

"The Bishop of Rome is your first fellow-bishop. He counts on you and is close to each one of you.

"The Holy Spirit wants us so united while we wait his gifts of light and wisdom, surrounded as was the case of the Twelve among the hundred and twenty — by our brothers. And, as then, we have in our midst Mary, Mother of Christ and Mother of the Church, to whom is entrusted also the ministry of Peter. *Regina Apostolorum, Mater Unitatis, ora pro nobis!* (Queen of Apostles, Mother of Unity, pray for us!).



Present at the meeting were several members of the Roman Curia including, Cardinal Opilio Rossi, president of the Pontifical Council for the Laity; Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church, Bishop Jozef Tomko, secretary-general of the Synod of Bishops; Archbishop Augustin Mayer, secretary for the Sacred Congregation for Religious and Secular Institutes; Bishop Luigi Dadaglio, secretary of the Sacred Congregation for the Sacraments and Divine Worship; Bishop Cesare Zacchi, president of the Pontifical Academy Ecclesiastica. ABOVE LEFT: Cardinal Opilio Rossi with two bishops from Taiwan, Bishop Petrus Tou and Bishop Stanilvaus Lokuang, president of Fu-Jen Catholic University, Taiwan. LEFT: Archbishop Silvestrini. ABOVE RIGHT: Archbishop Mayer. BELOW: Bishop Tomko (to left) with Bishop Alfredo Disandro (Argentina), Bishop Herbe Seijas (Uruguay) and Bishop Hemmerle (Germany).

Cardinal Suenens and Cardinal Benelli, Archbishop of Florence, who also participated in the meeting for several days, expressed their personal appreciation of the spirit and activities of the Movement. Cardinal Benelli underlined the spirit of unity which he had found in the Movement in various circumstances. NEXT PAGE: In the front row we see Cardinal Benelli, Cardinal Suenens, Archbishop Lucas Moreira Neves, secretary of the Sacred Congregation for the Bishops, Bishop Cesare Zacchi, president of the Pontifical Academy Ecclesiastica, and Bishop Giuseppe Casale (Italy).

AN EXPERIENCE IN COLLEGIALITY

by ANTONIO PETRILLI

Bishops who are friends of the Focolare Movement met again this year in February at the Mariapolis Center in Rocca di Papa, Italy, for a spiritual encounter which by now has become an annual event. In the variety of countries represented, the gathering reflected the universality of the Church: forty-three bishops coming from eighteen countries of South America, Asia, Africa, the Mid-East and Europe were present.

It was the sixth gathering of its kind since their first meeting held in 1977. On that occasion Pope Paul VI, receiving them in an audience, had blessed this initiative. It was an unforgettable moment when Pope Paul VI presented the group of bishops to the thousands of faithful present that day for the audience in the Nervi Hall. He reminded all of the promise which Christ had made, to be present in the midst of those united in his name

"It is the Lord who said this. 'Where two or more are gathered in my name' and we are! 'I am in the midst of them' (Mt.18:20)... Think of this 'I,' it is Jesus Christ! I wish that this moment remain engraved in your souls...precisely because of this charismatic, that is, supernatural sense of the presence of Christ in his Church."

This year, recalling these same words of Jesus, Pope John Paul II began his address to the bishops who were participating in the meeting, underlining the reason for their coming together for several days. It was not to focus on specific problems, but rather to live an experience of brotherly communion and collegiality, so as to be a leaven of unity both in their respective dioceses, as well as with their fellow bishops in the episcopate. Pope John Paul II had already confirmed this spiritual program when he addressed the bishops who are friends of the Movement in their audience with him two years ago:

"We cannot preach brotherly union," he had affirmed, "without striving to live it at all levels of the Church. This is especially important for the bishops: the Council has insisted on their solidarity in collegiality. Collegiality which should be both effective and affective: effective when pastoral responsibilities converge towards the same concern for authenticity of the Church and of evangelization, affective when a communion of fraternal sentiments is established among you and with the successor of Peter, according to the Lord's commandment of love. 'By this...everyone will know that you are my disciples' (Jn.13:35). Yes, this communion is our principle witness....I rejoice for the spirituality which today helps you to carry this out more and more."

The theme of this year's meeting was "Unity" that unity of mind and heart urged by the Pope in a 1979 audience, that unity among the disciples for which Jesus had prayed to the Father, "that all may be one" (Jn.17:21).

Throughout the meeting, theological meditations focusing on unity were presented by Bishop Klaus Hemmerle of Aachen, Germany

The theme of the gathering was "unity" and it was reflected in the warm atmosphere of brotherhood built by all the bishops present. ABOVE: The sign of peace during the concelebration of the Mass. Bishop Carlos Parteli (Uruguay) and Bishop Guerino Grimaldi (Italy). PREVIOUS PAGE: Two bishops from Burundi, Bishop Joseph Nduhirubusa and Bishop Joachim Ruhuna. BELOW: Two German bishops: Bishop Stimpfle and Bishop Hemmerle.

"Our Gift to the Pope"

Bishop Klaus Hemmerle of Aachen, Germany, who has organized the gathering, addressed the following words to the Holy Father during the special audience which took place at Castelgandolfo:

"Holy Father, we bishops who are friends of the Focolare Movement have been gathered at the Mariapolis Center of Rocca di Papa from February 14, to 20. We are infinitely grateful to your Holiness for your benevolence in receiving us, even if you have just returned from your recent apostolic trip to Africa. We have followed this trip every day through fervent and intense prayer.

"All of us are convinced that the days we have spent together here have been very important in helping us to be able to live still more deeply the extremely close bond of unity with the Vicar of Christ on earth.

"We have meditated on, and studied in depth, the spirituality of unity which arose from the Focolare Movement's experience of life through its foundress, Chiara Lubich. We have found the key to this unity in the abandonment and death of Jesus, by making ourselves one with him, with his suffering, in every suffering of our own.

"We found in the way Your Holiness accepted and sublimed the terrible trial of May 13 of last year the mirror through which to examine the depths of our own souls in order to be able to build ecclesial unity from its center: from Jesus Crucified and Forsaken.

"We made a commitment to love one another with that mutual love whose measure Christ gave us: the cross. We have committed ourselves to maintaining always the presence of the Risen Lord in our midst, according to his promise.

"We want this presence of Jesus in our midst to be the gift that we offer Your Holiness. We would like you to feel us always close to you, with the only desire of sharing your burdens, and making your intentions and cares our own, so that the Risen Lord,living in our midst, may be the bond of our communion with the Vicar of Christ.

"We present these expressions of unity also in the name of those who participated in the meeting, but were unable to remain until today, and of the two other groups of bishops who are friends of the Movement who, in these last months, participated in the meetings held in this same spirit in Brazil, and in the Philippines.

"For all of us bishops and for the needs of our dioceses, we ask your Holiness for the Apostolic Blessing."

Chiara Lubich with Cardinal Suenens following the talk presented by the foundress of the Movement on the origins of unity in the Movement.

who spoke on "The Story of God with Man: the Story of Unity," Bishop Joseph Stimpfle of Augsburg who presented "The Key to Unity: Jesus Crucified and Forsaken," and Archbishop Augustin Mayer, secretary for the Sacred Congregation for Religious and Secular Institutes, who spoke on "The Church, Sacrament of Unity."

The meeting also provided an in-depth presentation of the spirituality and goals of the Focolare Movement. For this reason Chiara Lubich,foundress of the Movement, was invited to describe "how the idea of unity was born in the Movement." Its various activities were described through experiences shared by lay members, priests, and men and women religious, who illustrated the manifold aspects of unity lived in and among families, in different areas of society, in parishes and in religious communities.

The topic of ecumenism, which was of particular interest to the bishops, received special attention in the program. They wished to be informed about the Movement's contacts with the Orthodox, Anglican, Evangelical, and Reformed Churches, as well as the Movement's recent experience with members of other religions in various parts of the world.

In particular, the bishops addressed several questions to Chiara focusing on the Movement's relationship with Buddhists, and the new perspectives opened up during her recent trip to the Far East.

For those bishops unable to come to Rocca di Papa, two other meetings, characterized by the same spirit, were held recently. One large group met at the Mariapolis Center near San Paolo, Brazil, and the other, near Manila. The second one was attended by thirty bishops coming from Southeast Asia, including Cardinal Sin, Archbishop of Manila, and Archbishop Mabutas, president of the Bishops' Conference of the Philippines. Nevertheless, as Bishop Hemmerle explained when presenting the bishops to the Pope, the main meeting place for this annual gathering remains Rocca di Papa since it affords the possibility of experiencing unity with the Vicar of Christ in a direct encounter with him.

In addition, proximity to Rome also enables members of the Roman Curia to participate in these gatherings, thereby enriching the program with their precious contribution.

The audience with the Holy Father at Castelgandolfo was obviously the true highlight of the meeting. When the Pope had first received the bishops' request to participate in the General Audience, he had replied with joy, stating that as a sign of his particular paternal benevolence, he would receive them in a special audience.

This audience will remain indelibly impressed in the memory of all who participated in it, not only for the words addressed by the Pope to the bishops — a priceless gift for the whole episcopate — but also for the warm atmosphere of communion that Pope John Paul II created.

At the end of his talk to the bishops, the Pope wished to meet each bishop individually. In this personal encounter with him, all experienced and felt that the words the Pope had said had become a reality; a reality expressing that mystery of unity which is the Church.

Bishop Hemmerle, in an interview with Vatican Radio, said that "The Pope underlined something very beautiful....'The same as each Christian is a fellow-Christian, each priest is a fellow-priest, each bishop is a fellow-bishop.' This is what we have tried to live in these days. For all of us, the meeting with the Pope has truly been an experience of profound collegiality."

SPECIAL

THAILAND

Bangkok, The Last Step in a Long Journey to the Far East

by ENZO FONDI

The last few issues of **Living City** *have been covering, one-by-one, the different steps in the long journey to the Far East and Australia undertaken by Chiara Lubich, foundress of the Focolare Movement, together with several of its leaders. From Japan to Korea, then on to the Philippines and Australia, we now conclude this coverage with highlights from their stopover in Thailand.*

"Sawasdee" is the equivalent in Thai for "Mabuhay" in Tagalog. These particularly warm words of welcome greet us in Bangkok which is celebrating its 200 years as the capital of Thailand following the destruction of the ancient city of Ayuthaya. Ruins from this kingdom can still be found fifty miles outside Bangkok.

The trip in Asia which has begun with the Buddhists[1] in Japan, concludes here in another Buddhist country, Thailand. It has been a long trip from the lands of the Mahayana Buddhism, to those of Hinayana Buddhism.[2] And now Bangkok, with its magnificent temples and two universities for advanced religious studies, which might well be considered the most important center of the Orient.

In Thailand there are 25,000 pagodas and approximately 200,000 monks — equaling almost the total number of Christians in a population ninety percent Buddhist. This small minority of Catholics nevertheless has found its place here, receiving recognition in all fields of social life, and remaining basically "free." In fact, the word "Thai" itself means "free," as I learn from an understandably proud young Thai named Werapan, who, along with several other young Thais, has spent some time in Loppiano, the "mini-city" of the Movement in Italy.

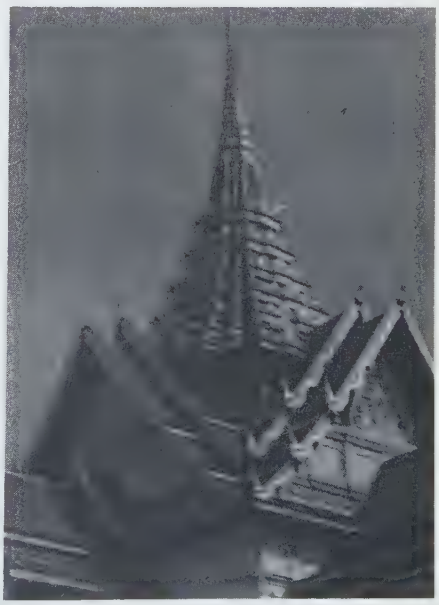
When the country found itself to be in between the two colonial powers of France and England, its rulers were capable of maintaining its freedom through prudent politics. And freedom is also now the hallmark of this people, a char-

Tourism Authority of Thailand

acteristic also strengthened by the Buddhist influence of tolerance and respect for each human being.

We asked Bishop Tienchai Samanchit for background information on the religious and social situation in Thailand. It is a poor country, he tells us, and three-quarters of its population lives in the countryside where the standard of living is lower, but the style of life is healthier. All possible resources must be used to carry out the country's plans for development so as to undermine the massive influence of the Communist world, pressing at the borders of Laos, Cambodia and Burma. Whenever corruption and economic hardships become more evident, the Marxist ideology takes an easy hold over people. There are many problems here — he continues. Large numbers of refugees crowd the retention camps. Artificial methods of birth control are encouraged to limit the

(continued on page 11)



LEFT: Gisella Calliari and Oreste Basso, two leaders of the Focolare Movement with the "Phuang malay," the garland of flowers given to guests as a sign of welcome.
ABOVE: At the time of its foundation, the name of the city of Bangkok was "City of Angels."
RIGHT: Temples, palaces and pavillions are crowned with the typical Thai spires covered with sheets of gold.

227 RULES FOR A MONK

ABOVE: Each morning the faithful, for the most part women, give food to the Buddhist bonzes and novices.

According to a deeply-rooted tradition, all Thais spend a period of time — weeks, months or even years — in a Buddhist monastery, living the rigorous life of the Buddhist monk.

The day begins at dawn. At six o'clock, breakfast is eaten, and then begins the collection of alms, as the monks go from house to house, begging the food that will provide for their midday meal. To give alms to the bonze is considered a great honor for the faithful, especially for women who do not partake in monastic life, a privilege reserved to men. From noon on, it is prohibited to eat. Only water and a few other liquids, with the exclusion of milk, can be taken. The afternoon is dedicated to meditation and study, either in the single cells, or in the common hall where, besides lessons and conferences, the precepts of Buddha are recited together from memory, thus becoming a form of prayer. At seven or eight o'clock, evening prayers are recited.

There are five commandments to which all the faithful are bound: do not kill, steal, lie, commit adultery, or take inebriating beverages. To these, five others are added for the novices, while monks follow 227 rules of monastic life, including the observance of absolute chastity.

The Buddhist monastic community, first founded by Buddha himself two months after his "illumination," constitutes one of the principal strengths of Buddhism. To provoke divisions or conflicts within the community is the worst of the five grave immoral acts.

One of the ideas which led to founding the community was that of the overcoming of individualism. Buddha taught the idea of the "non-ego" and of the "non-personality," for attachment to one's ego is the principle cause of all human suffering. Through community life, one also learns how to develop goodness, compassion and understanding.

In a Buddhist monastery private property does not exist. The monk has only eight possessions: three robes, one bowl for alms-collecting, one razor, a needle and thread, a mat and a strainer for water.

The Asian Journal of Thomas Merton concludes in Bangkok, on December 8, 1968, two days before his accidental death. From 1960 on, he had dedicated himself to drawing closer together Christian monasticism of the West and Hinduist and Buddhist monasticism of the East.

From then on, various encounters have taken place between representatives of Eastern and Western monastic communities, the most recent at the Benedictine Abbey of Praglia in November 1977.

These and other exchanges of experiences in a climate of prayer and brotherhood are occasions to deepen that mutual knowledge and respect which the Second Vatican Council itself has encouraged.

Many delegations of Buddhist monks visited Pope Paul VI, guided by Cardinal Pignedoli, who was a tireless and illuminated apostle of the dialogue with other religions. These and other exchanges of experiences, in a climate of prayer and brotherhood, are occasions to deepen that knowledge and mutual respect which the Council itself had predicted.

Tourism Authority of Thailand

ABOVE: The dense traffic of boats in Bangkok. Because of its network of canals, as well as the architectural beauty of its buildings, Bangkok is also known as "the Venice of the Orient."
LEFT: Buddhist faithful praying before a small shrine.

(continued from page 9)

growing population. However, a law favoring abortion has recently been rejected in the Thai Parliament, a sign that respect for life taught by the State religion, is not confined within the limits of one's personal conscience.

The local clergy, as well as many missionaries, care for the religious needs of Catholics. We ask Bishop Tienchai Samanchit what the rela-

BANGKOK: Chiara Lubich addressing the community of the Focolare Movement in Thailand.

tionship between Catholics and Buddhist monks is like. To answer us he shows me his watch, a gift from the leader of the Buddhist community of his city. He wears it always to please the monk who has given it to him.

The first of January, on the World Day for Peace, Bishop Tienchai was invited to preach in the Buddhist temple. This is only one example which reveals the excellent relationship established with the bonze,[3] the highest Buddhist authority in the country.

The future of the Church in Thailand can be seen in the slow but steady growth in the number of Catholics here and the statistics on vocations to the priesthood are also heartening. Furthermore, there is a hope which Bishop Tienchai shares with other bishops in Asia — a hope that the spirituality of the Movement might do much for the Catholic community as well as for the development of the dialogue with other religions.

A valid and stimulating proposal is offered by Chiara Lubich in her address to members and friends of the Movement in Xavier Hall, Bangkok. The room is filled; there are many young people present, both Christian and Buddhist. On the stage, there is a table overflowing with orchids which here in Thailand bloom like daisies. The foundress of the Movement affirms that Thailand has a special message to offer to the world: its splendid pagodas and thousands of monks bespeak what here is most valued in life — the search for spiritual goods, the appeal for a universal brotherhood, the observance of a rule of life that elevates the human being.

To look at all as candidates for unity, to count on the immense possibilities of a life that makes one all things to all peoples thus bearing witness to Christ — this could be the work of the small flock of Catholics and in particular, the work of the Movement's members here in Thailand.

This talk, both illuminating and encouraging, touches deeply all those present, it concludes the series of messages which Chiara has addressed to the Asiatic communities of the Movement.

This "way of life," as Pope John Paul II has defined the spirituality of the Movement, has met consensus and followers all throughout Asia, where the small minority of Christians can offer the great cultures of the Orient the light of the Risen Lord, the witness of love that surpasses every human limit because it is the very love of God.

The various initiatives taken throughout this trip will help the Movement to draw closer to its goal of unity, thus supporting the precious and tireless work of other bodies and institutions of the Church.

We leave this continent with gratitude and hope. We return home with two main gifts: the conviction that here in the Orient great riches of culture and spirituality still await discovery and assimilation, and the knowledge that this meeting of East and West will be an enrichment for the already rich and fruitful work of furthering the Church. In Her, as the whole Christ, individuals and peoples, cultures and religions meet in a synthesis which will be perfect only at the end of time.

1) See Living City, Vol. 21, no. 3.
2) The two main schools of Buddhism. See Living City, Vol. 21, no.4.
3) A Buddhist monk.

HOPE RETURNS TO MASAKA

Marilen Holzhauser recently visited Uganda to visit people there who belong to the Focolare Movement. She found in Masaka a typical African life-style permeated by the life of the gospel, which despite internal struggles and civil war, was stimulating the process of reconstruction and peace.

I set out on my journey to Uganda with undeniable apprehension. For months I had been following the events of that war-torn country with a kind of suffering participation. The news reported in the African press was certainly not reassuring. The "New Africa" spoke of "Uganda — a tinder box," "Karamoja — the frightful spectre of Famine," and "Kampala, the city without a soul." The "Cameroon Tribune," under the headline "The Tanzanians abandon Uganda to her Fate" set out the serious misgivings felt about the operations of the Tanzanian troops during the liberation of Uganda from Amin. The same story reported was of massacres in the region of the Nile along with tribal vendettas.

I set out therefore, knowing the risks and the difficulties I should have to face on my journey and while staying in that country. But I was curious to see for myself the true state of affairs, and of course I was longing to meet my friends of the Focolare Movement whom I knew were there.

Sure enough, at Entebbe airport a Ugandan priest I had met in Fontem (Cameroons) ten years previously was waiting for me. He had stayed with us in the permanent Mariapolis,[1] there for a month, and when leaving he confided to us his desire to invite some young Ugandans to come to Fontem to spend some time there, and so enable them to take back to their homes the life that Fontem offered. But of course there was the problem of money. We had just received a gift of 100 dollars and we gave that to him — but what could he do with 100 dollars?

Six months later, two boys and four girls arrived in Fontem from Uganda. Their parents, having heard from the priest about Fontem had readily given their permission to come to visit us in Fontem.

Meanwhile, these families too began to live this way of life based on the Gospel which the young priest was speaking of. Thus the first group of the Movement was formed in Uganda, at Masaka. Later, many others joined them, forming a vital, strong community which, in a remarkable way, learnt how to bear the terrible sufferings they would have to face.

In those dreadful days of guerilla warfare most people thought only of escape, of running away from the situation. The people of the Movement however resisted this temptation, and relying solely on the strength of their faith and unity decided to stay in their villages. This handful of people with their bishops, surrounded by raids, massacres and hatred, succeeded in keeping the fire of love alight, sometimes offering the supreme sacrifice — life itself. Some lost relatives in the fighting, others saw members of their families dragged from their homes. Some were violently beaten for supporting a priest who was being arrested. But every explosion of violence, even when suffered personally, was always covered up and healed by the total commitment of the community to perseverance in the life of the Gospel, repaying hatred with love.

At the fall of Amin the country found itself almost totally destroyed. The people were emerging from a nightmare, desperate and without any resources. Then a new chapter opened for the Focolare Movement — one of hope. They found the strength to show the possibility of a better future through the character of their own lives. It was patiently, united action by the members of the religious communities, the families and the youngsters, living in obedience to the words of Jesus and being sensitive to the Gospel message. The practice of living the "Word of Life" by our teachers in the schools made an enormous contribution to the moral formation of the new generation. There are now more than 200 Gen 3[2] in and around Masaka.

There are many moving examples, involving both individuals and groups, which I heard about during my trip, especially when I visited the suburbs of the capital. They are incidents which may seem very small when viewed out of context, but in that environment of mistrust and social unrest, they take on a great significance.

ABOVE: Marilen Holzhauser, (center) author of this article, at a meeting with the Focolare Movement community at Buyoga near Masaka.

LEFT: A warm handshake between the chief Moslem of Buyoga and the Catholic priest, Father Joseph Kalibba, testifies to the unity between representatives of different religions which now exists in the village.

Let me give you some examples: A group of New Families[3] took the initiative to start a join project which was simply to start raising chickens to help meet the needs of the community.

The people of the Movement took to heart the custom of the region "to close the door to no one." But they do not only practice the hospitality sacred to their traditions. They go further and put themselves at the service of anyone, especially the old and the very poor, at any hour of the day or night. There are plenty of poor people there — some so desperate that they would kill in order to obtain food. The members of the Movement put together what little they have, to give to others who have less, with a generosity which is at times moving. They themselves are people who live off the land and are therefore poor but committed to practicing the communion of goods as the early Christian communities used to do.

I saw this for myself while I was living with them in their clay houses where not only people do not die of starvation but seem to have always something to share with those who are hungry.

This is so because of a circulation of goods which enables them to experience, as the mother of a large family said, "a touch of the Kingdom of Heaven on earth."

Then there are the young people. In a Gen[2] house in Masaka, girls of different tribes live together in harmony and love. When they undertook to live the Gospel life they set out to break down the barriers which had previously separated and frequently caused conflict between the tribes. This experience, though new to this region has been accepted by the parents.

Not only people from different tribes live side by side but also animists, Catholics, Anglicans and Moslems. In Buyoga near Masaka there is now a clinic in which members of the Movement who belong to different religions work happily together.

While I was living there a young local boy said to me, "I will tell you the sort of thing that has happened to me since I became a Gen. One night last week I was walking in the forest in pitch darkness when I heard a rustling. Something was moving near me and I had a moment of panic. I thought I was about to be attacked. Taking my courage in both hands I approached a bush I had seen moving. I reminded myself that behind it was my brother! It is like this among us now at Buyoga. We used to think we were enemies if we belonged to different religions, but now we know we are all brothers."

Ten years ago, when the seeds of the Movement were first sown here, the property and possessions of the different religions were viewed with suspicion, even at times with hatred and open hostility. It sometimes happened that if the Catholics built a church in a village, it would eventually be destroyed, burnt down. Nowadays, in Buyoga at any rate, I found the different religious representatives united. This was not brought about by the waving of a magic wand, nor did it happen overnight. Many things contributed, not least being the tenacity, day after day of the community of the Movement, which tried to reply provocation with love, to reduce conflict between groups and to re-establish good relationships. Even the people in local government have noticed the new climate of social agreement. All those I have met have stressed the importance of unity and collaboration for the common good. They told me of the trust they placed in the presence of the Movement, hoping that the ideals it stands for will penetrate everywhere and form the basis for civil reconstruction.

The bishops in one of their episcopal letters stressed the need for personal conversion from indifference and selfishness before reconciliation could be fully achieved. They said among other things: "Even before beginning to reconcile ourselves with God and with each other, we must be clear in our minds about those fundamental errors which must be eradicated from our souls and from our lives. What are the principal sins that prevent the growth of our Christian life in our country? What are the social ills which poison the soul of our country instead of uniting it? We can recognize them! They are indifference and selfishness."

The attack on these two ills can only be provided by evangelical love which produces unity. I think that in my journeys among the villages of Masaka I have found this love which can be likened to a little stone which will eventually become the cornerstone of the rebuilt relationships between men for which the bishops were longing.

When the time came for me to leave Uganda I felt that the days spent with the community were like a dream come true. I have encountered something very valuable, something that can lead them to a solution of their problems. I know that what is taking place in the heart of Africa continues to bear fruit, and this confirms in me the conviction that the Gospel holds within itself the power to bring out the positive values of the African world.

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1) A permanent little city of the Movement in the Cameroons.

2) Gen stands for "New Generation," the young people of the Focolare Movement. See inside back cover.

3) One of the mass movements within the Focolare, which aims at being an instrument to bring unity into family life.

LC TIE LINE throughout the world

The LC TIE LINE of this issue offers to our readers some thoughts that Chiara Lubich shared recently in a conversation with members of the Movement. They are printed here together with news of the Movement all over the world.

We are trying to go ahead, now — and for the rest of our life, we hope — on the "holy journey" that we have decided to undertake together. It is certainly not a sense of perfectionism prompting us to do this, nor do we strive ahead to feed our possible spiritual pride, nor to become better than others. No. We wish we could reach sanctity in order to give glory to God. He is the one who desires this. St. Paul says, in fact, "For this is the will of God: your sanctification."

Let us go ahead then, without ever stopping. And if it has happened that we slowed down a bit, then we have an added incentive to start out again with even greater determination.

Mother Teresa of Calcutta once wrote me, "Be holy...because Jesus is holy."

Yes, we must become holy because Jesus is.

And we will make it if we live the Word. Moreover, those who live the Word of God, at least in the moment in which they live it, are already holy. 'Whoever listens to the Word' — that is, whoever welcomes it into his or her heart, and puts it into practice — 'is,' as Jesus said, 'already clean.' Since this is the case, it is clear that we will reach sanctity by being, as much as possible, in every moment, the living Word of God: *by being the Word.*

But how should we live the Word of God? The Word should be lived as the most important thing we have to do in life.

How many times our heart is attracted by the many things in the world around us, or by those within us! How often we put first in our life our work or studies, for instance, or perhaps a hobby or some entertainment. How many times we are ruled by an attachment to things which do not last, or by disorderly affections. We could even become enslaved by things which are not pleasing to God.

In other words, we live our life directing the attention of our intelligence, the affection of our heart, and the thrust of our will only — practically speaking — towards earthly things.

What place, then does the Word of God hold in our life? We remember it every once in awhile, and that's about it. But this is not the life which Jesus demands of us.

The Word should be loved above all else. The Word should be the pillar upon which our very existence is based; the root from which our whole life blossoms. It is the Word which must enlighten, moment by moment, all of our activities, as well as straighten and correct every expression of our life.

Let us look at Mary. The life of Mary was lived in complete conformity with the words of God — with those words which she treasured in her heart and meditated upon, in order to put them into practice. And since she lived in a holy way — in a perfect way — her life truly was a "holy journey."

And let us look at Jesus. He lived a life similar to our own. He was a carpenter, he worked hard, he rested. Like us, he nourished himself. He loved Mary and Joseph. He instructed his disciples, he worked miracles, he fed the hungry.

But who was Jesus?

Wasn't he the Word of God made flesh?

Consequently, if he is the Word who took on human nature, we will be true Christians if our whole life is permeated with the Word of God.

One Word which we have tried to put into practice recently is this: "If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him" (Jn.12:26). And we know that we follow Jesus by denying ourselves and embracing the cross.

Discipline and sacrifice are needed to reach any goal, also a worldly one. We need to work at it and we need training. The same holds true for Christian perfection. In order to reach it we need to deny ourselves and embrace the cross. Self-denial, the cross: these may sound like hard words, but we know that the "holy journey" is a committing one.

And after all, this is nothing but Christianity: to live the death of Jesus so that he may rise in us, moment by moment. Therefore, we need to prune the "old man"[1] in us so that the tree of life might not remain just a useless bush, but rather, be one that bears beautiful fruits. We do not want to wait until the very last moment of our life to offer God our death; that is, when it is inevitable. Our love for him suggests to us that, with his help, it is better to die day by day, in order to rise day by day.

Let us try to do this and to help others to do the same.

CHIARA LUBICH

From Geneva

Archbishop Robert Runcie, Primate of the Anglican Church, met a group of focolarini during his recent trip to Geneva for a visit to the Ecumenical Council of Churches.

When he heard that the name of one of the focolarine[2] was Tersa, which is short for "Promised Land," (*Terra promessa* in Italian) he commented that even though divisions and obstacles still exist, we will do away with them because the goal is to arrive there. He spoke of his great hope and trust that the visit of Pope John Paul II to England will be a step ahead toward the goal of unity.

Mariapolis Centers

Following the opening of new Mariapolis Centers in Asia (the first meeting in the new center in Macao has already taken place), and Australia, new centers are being opened in Europe as well.

The Church, in fact, in all of its expressions, is never solely a spiritual reality, but reflects the Incarnation, as well. Therefore also a spiritual movement within the Church has to be made up of people and groups who need for their formation suitable environments — houses, centers, mini-cities. The opening of Mariapolis Centers thus permits the furthering of the whole Movement.

A new Mariapolis Center for the northwestern part of Germany was recently opened in Solingen, a little city about thirty miles from Cologne. Cardinal Hoffner attended its inauguration. The use of the building has been offered to the Movement by the diocese of Cologne which has also taken care of all the necessary renovations.

A series of day-long gatherings for young people, organized by the Gen Movement,[4] have been held in many cities all over the world. In the picture we see a moment from the gathering held in Rome, where 4,000 young people participated.

The name of the new center is "Peace," and calls to mind the fact that the Risen Lord appeared to his disciples and inaugurated the reign of his new kingdom with the words, "Peace be with you."

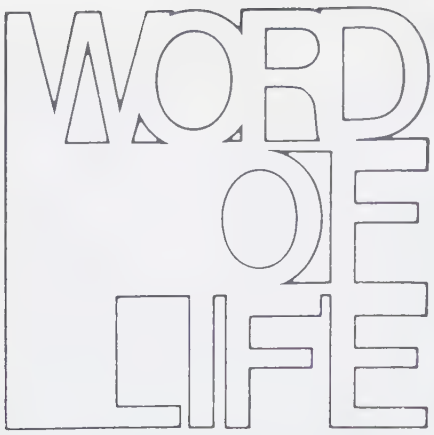
Other Mariapolis Centers will soon be opened in Belgium, Holland, England and Italy.

From Tokyo

The "Kosei Shimbun," the weekly magazine of the lay Buddhist association, the Rissho Kosei-kai, published a special issue entitled, "New City." It covers Chiara Lubich's meeting with President Nikkyo Niwano at their center in Tokyo.[3]

A subsequent issue contains the major part of Chiara Lubich's talk to more than 10,000 Buddhist leaders, under the title, "Peace Through Love and Unity," and an interview given by their magazine. The points held in common, and the bridge established between Buddhists and Christians through these two Movements are highlighted.

1) Refers to Eph. 4:22. "Put off your old man... and put on the new man of Christ."
2) See inside back cover.
3) See Living City, Vol.21, No.3.
4) See inside back cover.



"And know that
I am with you always,
until the end of
the world."

(Mt. 28:20)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

"And know that I am with you always, until the end of the world!" (Mt.28:20).

Jesus is risen. Desiring to speak with his disciples, he summons them to a mountainside and there reveals to them his instructions for the future which will endure until the end of the world. Once again he is surrounded by the Eleven, who fall down in homage before him, now fully aware that he who is in their midst is their Lord, and the Lord of all the earth. He announces that the Father has awarded the Son "full authority in heaven and on earth," including that of coming to judge the world at the end of time.

Jesus then tells the apostles that he is entrusting them with the task of making disciples of all the nations. They are to accomplish this by baptizing them and "teaching them to carry out" all that he has commanded. Baptism alone, in fact, is not enough. It must be lived out in daily life.

However, the enormous undertaking of bringing the light of the Gospel to all nations cannot be a human enterprise. For this reason, Jesus concludes with the words:

"And know that I am with you always, until the end of the world!

Until he returns as judge, Jesus will continue to remain close to his disciples and to sustain them. He will be present not only when they gather around the altar for the Eucharist, but always and everywhere.

A new era, therefore, is opening up for humanity, an era marked by the presence of the Risen Jesus. His presence, which continually gathers people "of all nations" and of every time and place, introducing them into the kingdom of the Father's love, is the reality unifying the world. It is his presence which constitutes the Church in its very essence.

"And know that I am with you always, until the end of the world!"

Jesus is called Emmanuel, meaning "God-with-us." Through his resurrection, he truly is with us, close to us all.

And since Jesus lives in our midst, what he said 2,000 years ago is not only to be remembered as splendid words from an outstanding person from the past; they are words that he himself, today, is addressing to me and to you, to each one of us personally.

We are the ones to whom he is bringing comfort and salvation. We are the ones whom he continues to serve — especially if we are poor, or alone, or in difficulty. We are the ones he helps when we fail, whom he encourages in our trials.

"And know that I am with you always, until the end of the world!"

Jesus is alive in his Church. But where can we meet him? How can we best find him?

He is right here, next to me, next to you.

We can find him in the poor, in the despised, in the sick, in the little children, in the doubtful, in whomever is deprived of freedom, in the outcast . . . He himself said it: "I was hungry and you gave *me* food . . . I was a stranger and you welcomed *me* . . ." (Mt.25:35).

He is present in the community that puts his teachings into practice, even if it is a tiny community — like a family, a group of friends,

or a team of co-workers. Two or three persons united in his name is all that is necessary.

He is present when, united and in harmony, we pray together. And it is his presence which causes our prayer to be heard.

Furthermore, he manifests his presence by giving help and support to those who proclaim him to others. And this includes all of us, called to give withness to him.

He is "visible," so to say,in those who have been chosen to be his ministers.

And finally, as you know, he is present all over the world in the Sacrament of the Eucharist.

What more could we desire?

Let us learn, during this month, to discover him there where he is. Let us allow him to speak his divine words to us. Let us allow him to give us his powerful help.

CHIARA LUBICH

GEN 4 MAGAZINE

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EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

ONE FIGHT AVOIDED

The city where I work is known for its high crime rate. Recently I was walking along the back streets of the city on my way to work when I came across a boy about twenty years old. He was standing on the curb, holding a piece of cement the size of a building brick. Across the street, I saw a group of boys about the same age approaching. I paid little attention and kept on walking. As I passed all these boys, one of them threw down the books he was carrying and called out to the one holding the brick. It was clear that this was the beginnings of a fight. My first reaction was to keep going: I was just one person, and I was afraid of what might happen to me if I intervened. Then the word of life came to my mind, "If anyone would serve me, let him follow me . . ." Jesus was clearly telling me I had to go back and forget about myself.

Immediately I turned around and went up to the two in the middle. They still had not gone much beyond words and a few wild swings. I tried to put myself between them and to think of whatever I could say to have them stop. I took one by the arm, but he shoved me aside. Then I put my briefcase up so that they could not hit each other. By this time, other boys were coming up to watch, and they began taking sides to help in the fight. I continued speaking gently to the one who seemed most aggressive. Finally, he turned away with one of his friends and the fight dissolved. I went over to him as he walked away with his friends, and for two or three blocks, I tried to explain that there had to be a better way than violence. There was no sign that my words had the slightest effect on them, but I was glad that one fight had been prevented.

D. T.

PEACE AMONG US

One of my colleagues just recently joined our company. She operates the computer and, since payroll is part of my responsibility as well, we work together when paychecks have to be run.

This time there was a new procedure to follow which she had never done before, and a problem arose which I could see was making her a little nervous. Since I did not have the solution to the problem either, I too was becoming worried. Then I remembered the word of life, "Blessed are the peacemakers, for they shall be called children of God." I put aside my worry, and in trying to help her, I found a real peace inside of me. Gradully, I noticed that she too was becoming calmer and eventually, she found the answer herself. It was the peace among us that had helped her.

F. L.

Images FOR words

"FOR YOU DARKNESS ITSELF IS NOT DARK AND NIGHT SHINES AS THE DAY."

Psalm 139:12

FAMILY LIFE

THE REAL TEST

My daughter and her family are living in our basement apartment. Their heating system is connected to our furnace, and it has worked very well for almost three years. One day recently I thought I smelled something burning. After checking everywhere, I finally traced it to our furnace. It was definitely overheated and had been for some time. I couldn't help wondering why my husband hadn't noticed it before he left the house. Since he was not there, I immediately called the gas company. The serviceman criticized the whole system saying it was a poor method of heating the basement, that some of the problem was caused from our negligence and that constant vigilance would have to be given to the water gauge to keep it at the proper level or the same thing would happen. Then he gave me a warning that they would not be responsible if this happened again unless the system was corrected. I kept thinking, "Why isn't my husband here to listen to all of this instead of me? If he had traced that burning smell as he should have, he would be here now instead of me. I have dinner to cook, etc., etc." This whole incident took over two hours and it annoyed me that my husband did not arrive home until it was all over. I calmly told him what had happened and what had to be done, turning the matter over to him. "After all," I thought, "taking care of a furnace is a man's job, and I have enough responsibility now."

During the next week when my daughter would mention something about the furnace, I would quickly refer her to her father. I just didn't want any part of it. But one day she confided to me that she was living in fear. She hadn't been sleeping at night, afraid that something might happen to the furnace and that her children would be harmed. She told me that my husband was checking it only periodically. My husband is by nature a procrastinator. I knew it, but I hadn't given that any thought because of my reluctance to take on an added responsibility. This rebellion of mine had caused my daughter to suffer this fear. Faced with all of this, I was tempted to be angry with my husband for "letting me down" again and to start recalling similar incidents in the past. But I had recently made a new pact to live unity especially in my home. Here was a real test for me. Could I do it? I made the choice to try to keep unity no matter what the cost. I put aside my temptation to blame my husband and tried to look at things objectively. What I had done was to turn over the responsibility of the furnace to my husband because it was a man's job expecting him to perform as I thought he should and he hadn't. The thought came to me, "At the end of my life is it really going to matter whose responsibility it was to take care of the furnace as long as it is taken care of in peace?" I knew the answer, so I "took charge" and made the necessary arrangements for the work to be done.

Then I had the plumber show me what to do and marked my calendar for the year to give it the proper maintenance care. However, a gentle reminder is all the work I've had to do up to now, but I am ready to do the actual job if necessary.

I may have taken on another "job," but it was little to give compared to the peace and joy I have felt knowing I was able to pass this test to keep unity with my husband throughout this whole experience.

L.M.

ARRIVING ON TIME

My husband and I were going to a wedding which was taking place in a town about forty miles away. As we were about to leave the house I noticed that the gift was wrapped but I had not gotten the card. I told my husband I would run and get a card while he got dressed. He asked me not to be late, and to hurry back as soon as possible.

As I was returning with the wedding card, and while still in the store I heard a voice calling me. I turned around and noticed an old friend of mine sitting with her head down and her mother was sitting next to her trying to comfort her. In a weak voice she asked me to please call her a cab because she was feeling ill and faint. At that point I felt I should just tell her how much in a hurry I was and that I'd call her a cab. Then I could run home as I had planned. But instead I thought of what Jesus wanted me to do in that present moment. I told her not to worry, that I had a car and would drive her home.

Then I took both her and her mother home, made her a cup of tea, talked with them both for a few minutes and reassured her that she would be alright.

When I arrived home thirty minutes later my husband was waiting for me wondering what was the delay. I explained the situation, assuring him that we would be on time. As it happened we were on time because the wedding had been delayed.

Since then, not only my friend, but also her husband and mother have become closer and closer to me. They have become interested in the way of life of the Gospel that I am trying to live and want to share it with me. My friend really seems much more relaxed now too, with a lot less anxiety over her problems. For me, I have seen how important it is to live the present moment and to do the will of God, trying to be completely empty of myself out of love.

C.P.

PLANS FOR SATURDAY

"Make yourself weak with those who are weak. . . ." Part of this commentary says that we must make ourselves one, to strive to be all things to all people. This really struck me particularly because all of my life when others made demands on me or when things became hectic, instead of loving I would resist or rebell and justify myself by saying: "How much can I do! I can't be all things to all people!" So these words of the commentary haunted me from the moment I read them.

I am a person who likes to organize my day and follow through with my plans so I knew from the start that this word of life would be very costly. One Saturday morning I got up with a whole plan in my mind of how I would spend the day. Part of my plan was to do many chores and also to spend time with my family. I began with telling God I wanted to put him first and I wanted to love the others to the end. I didn't realize how God was going to be first in 'my plan,' until the phone rang and it was my mother-in-law. She said she was very bored and tired of being in and that I could bring her and my nine-year-old son to the shopping center and come back to pick them up in a few hours. I thought to myself, she didn't even ask me, she just expects that I would drop everything! But immediately I remembered, "make yourself weak with those who are weak. . . ." It was an opportunity to say yes to God's plan for this day. I got dressed and I felt joy in my soul, really happy that I had said this yes. I was about to leave when the phone rang again. This time it was a friend who has no car and she needed a ride somewhere. I was tempted to say no but again the word of life came to mind — this too was Jesus to love.

Off I went! I dropped my mother-in-law and son at the shopping center and went to pick up my friend. When I arrived at my friend's house, she was still making lunch for her family. Things were getting more and more involved. Now her husband and child also needed transportation. By the time I took her to her destination it was time to pick up my son and mother-in-law at the shopping center. When I found them she asked if I could help her pick out a dress. I began to get annoyed and thought I must get home to do the things I have to do. Again another conversion — another opportunity to love to the end. I helped her pick out some dresses and waited for her to try them on loving her to the end.

When I arrived at home there was a message that my sister was in from out of town and was waiting for me over at my mother's house. I went for a short while and returned to prepare dinner for the family. After dinner my mother-in-law wanted to go home and my husband asked if I would take her because he had a tile job to complete in the bathroom. To love him was to make myself one, his day had been very similar to mine, and he had started this job early in the morning and had had many interruptions. I said yes and took her home.

Humanly speaking, I would have had to say I accomplished nothing, but instead the word of life saved me and I went to bed with the peace of knowing I had put my plan aside, hopefully for His.

R.D.

TO KEEP TRYING

For almost four years now we have been living next door to the same family. Over the years the wife has frequently asked my opinion on different matters concerning their child who is one year older than our daughter. I have tried to answer her questions out of love, and little by little the rapport between us has grown.

A few weeks ago my neighbor came to visit, and I could see that something was really bothering her. Over a cup of coffee, she began confiding the difficulties in her marriage that lately had become so bad that she was ready to walk out. As she spoke I realized how desperate she felt, and ideas of solutions began coming into my head. It was then that the word of life came to mind: "For the weak I made myself weak. I made myself all things to all men in order to save some at any cost." I understood that I must only make myself one with her, with her sufferings, and stop worrying about giving any answers.

The visit lasted for a couple of hours, and eventually she asked what it was that made our family always seem so peaceful. I shared with her some experiences of how we try to put the gospel into practice with our family. She really listened, and left saying that she would "try it out."

A couple of days later, my neighbor came over again to say that she had tried to really listen to her husband, forgetting her own ideas, and she was so exicted because it worked — this had

averted a few serious arguments. She now feels that this has given her the strength to keep trying to make their marriage work.

G.F.

LOVE AND FIRMNESS

I have been living through our first really emotionally difficult month with our nine-year-old son. We live in an area where most of his school friends can buy more games and toys than we can. Our son knows that we love him and we do what we can, according to what we see to be the will of God for each child and for the whole family. And yet, he would like to keep up with the purchases of some of his closest friends. There are also the TV shows he would like to see that are truly not suitable for his age and are unacceptable even for us, his parents. He is living our Christian values with us, and this is the first long period of time in which he has been struggling to truly make them his own personal values and decisions. Although he, too, wants to live moment by moment in the will of God, the pull to keep up with his friends is very strong. His friends are not asking him to keep up to them; it is Joseph who feels he must.

The first week, I patiently loved him every day when he returned from school and went into a long list of what he wanted, when and why he wanted them. I knew I should listen and also explain to him very simply our values as well as the family needs to which our budget must be applied.

The second week he stopped asking for the electronic games and focused in on needing new packs of football cards so that he could trade them at school every day. I felt his struggle more intensely and I made myself one with him each day. But my answer had still to be "No" and a strain began to develop between us. It was not pleasant every day to rehash the whole problem. I really wanted to forget the whole thing, yet I knew I had to love him in each moment as he needed to be loved and listened to. Only by recognizing in the suffering my cross did I have the courage to face each new discussion, and to keep loving him.

The third week found me struggling to keep my patience, but I kept telling myself that all I had to do was to love him so that he could feel my love. It was clear to me that all of my human reasoning and explanations were not getting through to him. Only my love and firmness in not giving in to him would be able to guide him to see in his situation what God wanted from him.

When I had to say "no" to my son about purchasing football cards, he got very angry and banged the wall. My husband was home so he called Joseph over to sit on his lap. At that moment, there was not time for Dick and I to speak together in order to renew our pact of unity. But because we do this every day, with our eyes, we renewed it. We wanted very much to have Jesus present in our midst[1] in order that the light that Joseph needed to help him through his struggle would be there. He sat and spoke with us and he listened very lovingly, but more to his father than to me. We were able to share our experiences of how we too have had to deny ourselves but when I mentioned this, he looked at me again angrily and said "but, that's only when you want big things!" I then could say "No, it is also when I had to deny myself some very little things, perhaps a pair of shoes, or something I wanted like a chocolate bar because it was not necessary at that moment. The money should perhaps go for a bottle of milk." He turned back to his father and we spoke some more and little by little he was able to love in some of his own desires. With Dick, they really were able to build a rapport. I felt a rejection and yet I was happy that he was receiving the light and could see that some little of the things he wanted were a little foolish and very funny, at the same time. Finally he was happy and he said to Dick, "Thank you" and that he was sorry he had banged the wall. But he purposely did not look at me. At that moment, I felt the pain. It was like a sword in my heart. His joy did not come towards me; he still rejected me. But I knew that the will of God was to go beyond that suffering and just to keep loving him in that moment, and that every day, I would have to see him with new eyes. Dick and I sat speaking a little while longer and then suddenly I felt Joseph's little arms around the back of my neck; he put his head on my shoulders and said: "I love you Mamma." He still was not able to say, "I'm sorry I banged the wall," but he had said it to his father, so I was at peace.

Each day I really tried to love him as he needed to be loved. And he slowly began to become the child that I had known earlier who did not have only the baseball cards as the first thing in his life. Then one day this week he had wanted to watch a particular television show. It was nearing 5:30, the time I go to Mass, and I invited Joseph. I told him, "I'm going to Mass and, if you'd like to come, I would be very happy to have you join me . . ." and I left him. My joy was tremendous because at 5:30 (five minutes before we were to leave), he looked at me and he said, "Mamma, I'm coming with you." And he, again, smiled at me.

S. T.

---

1) Refer to Mt. 18:20.

The young and the Gospel

Yesterday I was hungry and I saw a package of gravy mix in the refrigerator so I asked my Mom if I could make it. Then I made a pork chop and some gravy. When my Dad came home, I thought he would like that pork chop, so I gave it to him and he was happy. Then I got another one to cook it, and my two sisters came into the kitchen. They had eaten earlier, but they were still hungry so I put in two more pork chops and I gave each of them one with gravy. Bonnie ate hers really fast and I just started to eat mine, and then gave her half. Afterwards I felt glad that I had shared because I did it for Jesus.

Terry
11 years old

Last week I got home from school one day and just wanted to sit down and do nothing. My brother came in because he wanted to play soccer, so he asked me if I would play with him. First I said no, because I had run to get home and I was tired, but he kept asking me. Then I thought, even if he's little, he is Jesus, so I went outside to play soccer with him. I was happy.

Christine
11 years old

When my mother came home from the store, she asked me to empty the dishwasher, and I didn't feel like it. Then she told me again, and I told her no. But when I went into the other room, I wanted to love so I did it.

Veronica
9 years old

When I went to a dinner, I won a doorprize. It was a gift certificate to buy something at the toy store. So we went over to the toy store, and I saw a cube there that I really liked a lot so we got it. When I got home, my cousin was visiting. He has lots of toys. He told me that my other cousin was very sick and that maybe he would like to have my cube. At first, I said it was mine; I didn't want to give it to him. It was very hard, because I liked it a lot. I thought, maybe I could just tell him that the cube was mine as a prize, and that I didn't want to give it away, but instead I gave it to him, out of love for Jesus.

Erica
10 years old

In the morning, my brother and I get ready for school. My brother makes me make breakfast for him, but he never would do things for me. I am bigger, so I can reach almost everything and he can't so I get his bowl and cereal and milk. Then once I asked him to get something for me and he wouldn't. So I decided to love him and keep making breakfast for him anyway, even though it was hard.

Then on Saturday we were in front of the TV and I asked him to get my glasses for me so I could see, and he didn't even wait a minute. He got up right away and got them for me. It was the hundredfold.

Christine
11 years old

I was running to the Gen meeting when I fell and scraped my knee. I started to cry, but then I remembered the world of life, so I offered it to Jesus,and went to the Gen meeting smiling. I wanted to love.

Jennifer
7 years old

GEN ORANGE

YOU FOUND ME

SONGS OF THE MARIAPOLIS

The Gen Orange is one of the singing groups of the Gen Movement, the youth of the worldwide Focolare Movement founded by Chiara Lubich in Trent, Italy in 1943. The aim of the Focolare Movement is to work for unity in order to give its contribution toward the fulfillment of Jesus' prayer to his Father, "May they all be one."

To order your album, write to: Focolare Movement, P.O. Box 496, New York, NY 10021 or contact the Focolare Center nearest you. (See addresses on inside back cover.)

Price: $8.00 — SPECIAL OFFER: 3 Albums $21.00

Shipping and handling charges:

If ordered by mail please add handling and shipping charges and specify if you wish to receive them first or third class.

FIRST CLASS:
Delivery time: approximately 1 week

1 album $1.80, 3 albums $2.30. For more than 3 albums, postal rates depend on weight and zone.

THIRD CLASS:
Delivery time: approximately 2 weeks

1 album $1.40, 3 albums $1.80. For more than 3 albums, postal rates depend on weight and zone.

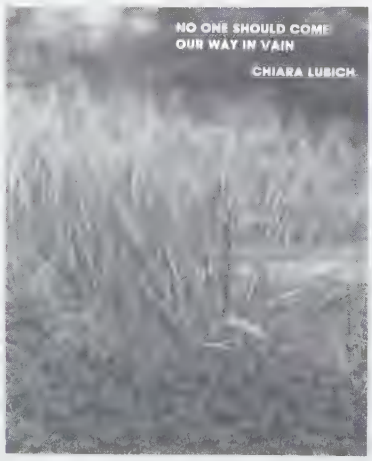
Focolare posters

A new color poster (15" x 18") is now available at all the Focolare Centers. The other four posters (also 15" x 18") can still be obtained as well. All can be ordered by mail from:
Focolare Movement, P.O. Box 496,
New York, N.Y. 10021

FMPcl4

FMPcl2

FMPbw4



FMPcl3

FMPbw3

Price: $2.00/color — $1.50/black and white

If ordered by mail please add handling and shipping charges and specify if you wish to receive them first or third class.

Shipping and handling charges:

FIRST CLASS: **Delivery time: approximately 1 week**

1 poster 1.40, 2 posters 1.55, 3 posters 1.70, 4 posters 1.80. For more than 4 posters, postal rates depend on weight and zone.

THIRD CLASS: **Delivery time: approximately 2 weeks**

1 to 2 posters 1.00, 3 to 4 posters 1.15, 5 to 6 posters 1.30, 7 posters 1.40. For more than 7 posters, postal rates depend on weight and zone.

MARIAPOLIS 1982

"TOWARD A MORE UNITED WORLD."

The 1982 Mariapolis will be an extraordinary opportunity to learn, to grow, to share and above all to experience unity which is the basis and goal of the Christian community. You, your family and friends and all those interested in knowing more about the Focolare spirituality are cordially invited to attend.

For many years the summer gatherings of the Focolare Movement have been called "Mariapolis" (City of Mary). As Mary gave birth to Jesus, so also the people living in these "temporary cities," wish to generate Jesus' presence among them through their mutual and constant charity: "For where two or three come together in my name, there am I with them" (Matthew 18:20).

For one week the Mariapolis offers to hundreds of people of all ages and walks of life a very full program that includes general sessions with talks on the spirituality of unity, sharing of experiences in living this spirituality, documentaries, meetings in small sharing groups and recreational programs. The Mariapolis is a time for prayer and recollection. The celebration of the Eucharist is at the center of each day and all the participants gather together at the conclusion of activities for evening prayer.

Children have separate activities which involve them in the life of the Mariapolis through various spiritual and recreational programs. Special programs are available for teenagers as well.

The week, however, is more than the sum of its parts. It is an experience of how life, also everyday life, can be transformed if love and unity are its foundation. When the Mariapolis ends, people find that it was not only a tremendously enjoyable week but they have experienced a way of living that they will be able to bring back home.

SOUTHWEST:
New Mexico Highlands University
Las Vegas, New Mexico
June 27, after supper — **July 3**, after breakfast

Las Vegas is in the northern part of New Mexico, the "land of enchantment." It is located about 60 miles east of Santa Fe, at an altitude of 6,500 feet. It is an historic community with a population of approximately 15,000 people. The main route of the famous Santa Fe Trail passes through the New Mexico Highlands University where — here and in the surrounding area — the "Wild West" was actually lived. Las Vegas is located on Interstate 25. The nearest large airport is in Albuquerque, 120 miles away. Las Vegas is readily accessible by Greyhound bus and Amtrak train.

MIDWEST:
University of Wisconsin
Whitewater, Wisconsin
July 11, after supper — **July 17**, after breakfast

The University of Wisconsin at Whitewater is located on a 385 acre campus in southeastern Wisconsin near the scenic beauty of Southern Kettle Moraine State Forest. It is a one hour drive from Madison and Milwaukee and a two hour drive from downtown Chicago.

NORTHWEST:
Western Washington University
Bellingham, Washington
July 18, after supper — **July 24**, after breakfast

Western Washington University is situated in the hills overlooking the city of Bellingham, the bay, and many of the San Juan islands. Its architectural blend of the traditional and the modern reflects the majestic beauty of the Pacific Northwest. Modern freeways bring Seattle and Vancouver within easy driving distance. Bellingham is situated 22 miles south of the Canadian border and 90 miles north of Seattle. The nearest large airports are in Vancouver, B.C., Canada and Seattle-Tacoma, Washington. Don't forget you'll have to cross the border if you land in Vancouver. Bellingham is readily accessible by Greyhound bus and Amtrak train.

EAST COAST:
Alfred University
Alfred, New York
August 8, after supper — **August 14**, after breakfast

Located in New York's rustic Southern Tier, Alfred University's 230-acre hillside campus adjoins the village of Alfred and is surrounded by some of the State's most scenic and intriguing attractions. The area boasts bright, mild summer days and cool, sleepable nights. The Village of Alfred, seventy miles south of Rochester, is easily reached by East-West Route 17 (Southern Tier Expressway) and from the North and South by Routes 15, 19, 21 and 36.

SOUTHWEST MARIAPOLIS
New Mexico Highlands University
Las Vegas, New Mexico
June 27, after supper to
July 3, after breakfast

MIDWEST MARIAPOLIS
University of Wisconsin
Whitewater, Wisconsin
July 11, after supper to
July 17, after breakfast

NORTHWEST MARIAPOLIS
Western Washington University
Bellingham, Washington
July 18, after supper to
July 24, after breakfast

EAST COAST MARIAPOLIS
Alfred University
Alfred, New York
August 8, after supper to
August 14, after breakfast

Terms of payment

Registration: The registration fee is not included in the accommodations fee. See prices on the back. Please note deadlines for registration and accommodations fees under specification for each Mariapolis. Late registration fee: US$5.00 additional. No registration fee for young people up to 18 years of age. (Northwest: 19 years).

Cancellations in writing received prior to dates indicated for each Mariapolis will be given full refund. After this date money is transferable to another person but not refundable.

Daily rates available for those not attending the whole week.

Young people up to 18 years of age should register using the same form even though fee is not required.

1

THE 1982 MARIAPOLIS

— "TOWARD A MORE UNITED WORLD"

Every day we witness in this world, which we love, the most painful wounds brought about by endless disunities.
And yet our modern world longs for and seeks unity.
The number of men and women of good will who are working at bridging the many gaps existing among
individuals, families, groups and so on continues to grow.
We, too, are engaged in this endeavor.
In fact, the specific vocation of the Focolare Movement is to work toward the fulfillment of Jesus prayer,
"Father, may they all be one" (John 17:21).
The Mariapolis offers an experience of unity. It is a sign of hope and a step toward a more united world.

3 3

YOUR NAME AND ADDRESS

_____

_____

PLACE STAMP HERE

FOCOLARE MOVEMENT—MARIAPOLIS

_____

_____

2

General information

Where to send your registration:

FOR SOUTHWEST MARIAPOLIS TO:
- Focolare Movement — Mariapolis
  P. O. Box 71701
  Los Angeles, CA 90071 OR
- Focolare Movement — Mariapolis
  P. O. Box 32302
  San Antonio, TX 78216

FOR MIDWEST MARIAPOLIS TO:
- Focolare Movement — Mariapolis
  P. O. Box 53426
  Chicago, IL 60653

FOR NORTHWEST MARIAPOLIS TO:
- Focolare Movement — Mariapolis
  P.O. Box 82194
  N. Burnaby, B.C. V5C 5P7
  Canada OR
- Focolare Movement — Mariapolis
  P. O. Box 71701
  Los Angeles, CA 90071 OR
- Focolare Movement — Mariapolis
  P. O. Box 302 — Stn. T
  Toronto, Ontario M6B 4A3
  Canada

FOR EAST COAST MARIAPOLIS TO:
- Focolare Movement — Mariapolis
  P. O. Box 496
  New York, NY 10021 OR
- Focolare Movement — Mariapolis
  P. O. Box 302 — Stn. T
  Toronto, Ontario M6B 4A3
  Canada

Special services provided:
Children's Program - Nursery facilities

Simultaneous translations:
SOUTHWEST: Spanish
EAST COAST: French and Spanish
(When you check for translation please indic how many people will be needing it.)

Priests should bring their own alb and stole for concelebration.

We cannot provide accommodations prior to the beginning or after the ending of the Mariapolises.

If small children who are not required to pay for accommodations (see each Mariapolis for age limit) use a bed, they will have to pay for it.

Young people under 18 years of age unaccompanied by a parent must have a per mission slip signed by a parent.

Trailers permitted only at the Northwest Mariapolis. Participants planning to come with trailers should write for rates and conditions. Trailers must be self-contained.

Pets are not allowed in dormitories.

2

To register for 1982 Mariapolis please fill in the registration form on the reverse side.

1. Tear off page.
2. Cut along dotted lines.
3. Fold back lines nos. 1 and 2.

please read carefully detailed information
on both sides of the form

SOUTHWEST MARIAPOLIS

Las Vegas, New Mexico
June 27, after supper to
July 3, after breakfast

EGISTRATION FEE:
ngle persons . . . . . US$ 50
arried couples . . . . . US$ 70
registration fee for young people under 18 years of age.

CCOMMODATIONS (meals and lodging):
dults . . . . . US$140
ildren (3-12 years) . . . . . US$ 60
accommodation fee for children under 3 unless they use
ed, in which case the fee is US$30. Please specify on the
gistration form if so desired.

egistration fee due by **June 2.**
yment in full due by **June 15.**

ll refund for cancellations received in writing by **June 18.**

ox lunch provided last day without additional charge.

o towels provided, please bring your own.

MULTANEOUS TRANSLATIONS:
panish ☐ # (Please check if needed and specify number)

NORTHWEST MARIAPOLIS

Bellingham, Washington
July 18, after supper to
July 24, after breakfast

EGISTRATION FEE:
ngle persons . . . . . US$ 50
arried couples . . . . . US$ 70
registration fee for young people under 19 years of age.

CCOMMODATIONS (meals and lodging):
dults . . . . . US$150
outh (11-18 years) . . . . . US$100
ildren (2-10 years) . . . . . US$ 75
accommodation fee for children under 2 unless they use
ed, in which case the fee is US$30. For children from 2
10 years, who sleep in their parents' room with sleeping
gs, fee is US$45. Please specify on the registration form if
desired.

EALS ONLY:
dults and youth . . . . . US$ 75
ildren (2-10 years) . . . . . US$ 45

egistration fee due by **June 4.**
yment in full due by **June 25.**

ll refund for cancellations received in writing by **June 30.**

ox lunch provided last day with additional charge of
S$3.00

MIDWEST MARIAPOLIS

Whitewater, Wisconsin
July 11, after supper to
July 17, after breakfast

REGISTRATION FEE:
Single persons . . . . . US$ 50
Married couples . . . . . US$ 70
No registration fee for young people under 18 years of age.

ACCOMMODATIONS (meals and lodging):
Adults . . . . . US$140
Children (4-10 years) . . . . . US$ 75

No accommodation fee for children under 4 unless they use a bed, in which case the fee is US$35. For children between 4 and 10 with sleeping bags in their parents' room, fee is US$40. Please specify on the registration form if so desired.

Registration fee due by **June 11.**
Payment in full due by **June 22.**

Full refund for cancellations received in writing by **June 25.**

EAST COAST MARIAPOLIS

Alfred, New York
August 8, after supper to
August 14, after breakfast

REGISTRATION FEE:
Single persons . . . . . US$ 50
Married couples . . . . . US$ 70
No registration fee for young people under 18 years of age.

ACCOMMODATIONS (meals and lodging):
Adults . . . . . US$140
Children (3-12 years) . . . . . US$ 75
No accommodation fee for children under 3 unless they use a bed, in which case the fee is US$35. Please specify on the registration form if so desired.

Registration fee due by **July 14.**
Payment in full due by **July 23.**

Full refund for cancellations received in writing by **July 28.**

Box lunch provided last day without additional charge.

SIMULTANEOUS TRANSLATIONS: ☐ French ☐ Spanish
(Please check if needed and specify number) #

I/We will attend the –

- ☐ SOUTHWEST MARIAPOLIS
- ☐ MIDWEST MARIAPOLIS
- ☐ NORTHWEST MARIAPOLIS
- ☐ EAST COAST MARIAPOLIS

NAME(S) OF PARTICIPANT(S)
[Please indicate age and sex of participant(s) under 18 years of age.]

LAST NAME: **FIRST NAME:**

Mr.	Mrs.	Miss	
☐	☐	☐	
☐	☐	☐	
☐	☐	☐	
☐	☐	☐	
☐	☐	☐	

ADDRESS: _____
Street City

_____
State Zip Tel.

REGISTRATION(S):
single persons $ _____ couple $ _____ Total $ _____

ACCOMMODATIONS:
children $ _____ adults and youth $ _____ Total $ _____
Amount enclosed $ _____

(Please make check payable to Focolare Movement in US$)

If you plan to participate in only a part of the Mariapolis please check below—

DAY OF ARRIVAL: _____
breakfast ☐ lunch ☐ dinner ☐

DAY OF DEPARTURE: _____
breakfast ☐ lunch ☐ dinner ☐

I will come by car and can offer _____ number of seats.

What is the Focolare Movement?

THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one . . . that the world may know that you have sent me, and that you have loved them as you have loved me . . . " (Jn.17: 23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

Thousands of young people all over the world have been attracted by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

NEW CITY PRESS

Paper $2.95

"A celebration without end" is how Vincent de Paul describes the lives of those who say "yes" to God by doing his will.

In this book Chiara Lubich explores the many facets of doing God's will, which is one of the central points in the life of the Focolare Movement she founded. Her central thesis is: God is love, and there can be no better way of loving him in return than by doing what he asks of us.

First she puts this fundamental intuition to the test of Scripture. She then moves on to the experiences of some of the great saints, and draws upon the teachings of the Church Fathers, the Second Vatican Council, and the recent popes.

This book is stimulating and practical. It shows that doing God's will involves much more than mere passivity or resignation. Moreover, throughout the book, Chiara Lubich points out that doing God's will is the way to true freedom and to our total fulfillment as human beings.

LAZARUS COME OUT

by Matthew Silvan

Is it possible to begin a new life at fifty, to break out of the familiar routine and embark upon a new and risky course? Can convictions built up over a lifetime be suddenly overturned?

In the case of Matthew Silvan, who many of our readers know personally, a successful executive in the world of government finance, a man with responsibility, prestige, a beautiful family and an enviable standard of living, that is exactly what happened.

Paper $5.95

To order write to: **NEW CITY PRESS**
206 Skillman Avenue
Brooklyn, New York 11211

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New York, NY 10021

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P.O. Box 53426
Chicago, IL 60653

BOSTON:
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Roslindale, MA 02131

SAN ANTONIO:
P.O. Box 32302
San Antonio, TX 78216

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Los Angeles, CA 90071

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PRINTED IN U.S.A.